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its obscure heart an exact image of anything it winks at, ⁰⁰⁰
must be some wicked device of the *lopi*-demons. The savage
believes that any one having his picture may practice some ^[754]
black art over it and bring evil upon the original: that, as
one may do what he wishes with the image, he likewise has
power over the real man. Moreover, if one is such a power-
ful conjurer that he can secure that image, What may he not
do with the original? I had to bribe them with valuable
gifts in order to secure a number of pictures. <sup>152
126</sup>

The Bororó, like other South American tribes, dwell in <sup>342
[361]</sup>
gloomy palm-branch huts that resemble squatty, old hay-
stacks huddled together in complete disorder in the coarse
grass and among the scraggy trees of the upland jungle. They
are constructed by first planting two posts in the ground
twenty or thirty feet apart, ten feet high, and terminating in
a fork, to support the ridge pole, which is held in position
by means of creepers from the forest, instead of nails. Against
the ridge pole, are reclined and bound, the rafters, the feet
of which are sunk slightly in the ground and the upper ends
are bound to the ridge pole. Bamboo poles are next bound
horizontally to these rafters, while upright stakes are set in at
the gables; and finally, to the entire frame-work, are bound
huge, feather-shaped palm-branches, to shed the rain, and ex-
clude the light because of the flies. The primitive residence
is now complete. The only light that enters is what filters
through the palm-branches. To enter, one pushes aside the
palm-branches at one end and enters in a stooping position.

These strange, uncouth dens of savagery, are dark, un-
clean, and ill-smelling, and so devoid of every object consid-
ered absolutely essential to a civilized human abode, that it
is difficult to comprehend that they are the dwellings of true
human beings—the homes of multitudes of real men, women
and children; where they are born, reared and pass their days,
and the only abodes they have ever known. Entering one of ^[364]
these human lairs, we find it more or less strewn with decay-
ing food refuse, such as bones and other rejected parts of
fish, mammals, birds and reptiles; shells, stones and peelings

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- 342 from fruits and vegetables, besides chips and other debris
 364 from weapon and ornament making. Like infants, they simply
 drop, wherever they happen to be, such parts of the food
 they are eating as they do not want.
- 352 There is no household furniture, as we understand it, in
 [285] these primitive residences. Mats, made by braiding together
 the long, slender leaves of palm-branches, are spread upon
 the ground to serve as beds, tables, chairs, and sofas. Cala-
 415 bash and gourd shells of various shapes and sizes, and large,
 oyster-like shells, found in the woods, are the pans, basins,
 bowls, bottles, cups, plates and spoons, furnished by Nature,
 [223] ready for use. A few clay pots are the only vessels the
 Bororó have which are made by their own hands. The
 354 "stove" is a light fire made by placing the ends of small
 sticks together like spokes of a wheel. The "pantry" is a
 352 little platform of sticks five feet directly above the fire, sup-
 251 ported by four stakes, upon which is placed the food that
 cannot be eaten at once in order that it may be preserved by
 the smoke. Palm-nuts are also heaped up here. Stuck
 353 around in the roof and hanging from it, are seen the primi-
 tive weapons of war and of the chase, such as bows and
 various kinds of spear-like arrows, fishing gear, several kinds
 of small, home-made baskets, feather and bone ornaments,
 charms, and ceremonial paraphernalia. The primitive house-
 252 keeper is seen squatting or kneeling, engaged in the prepara-
 tion of some insipid broth in a clay pot over the little fire,
 or else splitting goose-egg cocoanuts and pulverizing the meats
 in a rude mortar with which to make a kind of bread. The
 462 head of the household kneels, or sits cross-legged, on a palm-
 352 leaf mat occupied in making bows and arrows or ornaments,
 or repairing fishing-tackle; or else lying full-length on his
 516 mat with a five-inch pole for a pillow, on which the neck
 859 rests, and nibbling a bit of jungle food; while the children
 are seen, either assisting the mother in her culinary operations,
 or amusing themselves in a quiet way just outside the hut.
 600 Not a patch of "dry goods" has ever entered this human

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abode, and the entire family, as previously stated, is virtually ⁰⁰⁰ in a state of nature.

When the primitive residence becomes so unsanitary that ³⁴² even the barbarous occupants cannot longer endure it, they ³⁶⁴ erect a new hut a short distance from the old one and move into it, burning, or merely abandoning the old dwelling. No dray is needed to move such a household, and the packing up is very simple, for the housewife can gather up in a few minutes and carry in one load the entire possessions of the family. At wide intervals of time, the entire population of ³⁶¹ the primitive city moves out, constructs another cluster of ³⁶⁴ huts on a new site, then burns the old city. This is their method of house-cleaning and of city sanitation. Instead of removing the garbage, they remove the town, or, at least, change their residence. There is no sweeping, dusting, wash- ³⁵⁶ ing, scrubbing, ironing, mending, dress-making, or washing ²⁹⁶ to do in these primitive abodes. The over-burdened civilized housekeeper must admit that primitive housekeeping is not destitute of advantages. One to four families dwell in a hut, ⁵⁹² each having their own little camp-fire, or *kitchen*, for, in a limited sense, at least, they do not believe in having "two cooks in one kitchen."

In every Bororo encampment, or village, there is one very ³⁴⁵ large hut around which all the family huts cluster. This hut ³⁶¹ is called the *baikstu*—great hut—while a small, family dwelling ³⁴² is called a *bai*. This great hut is a public building, or a sort of town hall where all public functions occur. It is also ³⁴² a bachelors' hall where all the single men of the village reside ⁵³⁷ a kind of club-house or hotel; the village workshop where the ⁵⁴⁸ men do the most of their weapon and ornament making; and ⁵²¹ finally, the public brothel. No female of the tribe is permitted to enter this primitive "house of mirth" save at night for immoral purposes, or to participate in funeral ceremonies.

Some Brazilian tribes, instead of having many small huts ⁰⁰⁰ in each of which two or three families, only, reside, erect one very large hut, one or two hundred feet long and seventy-